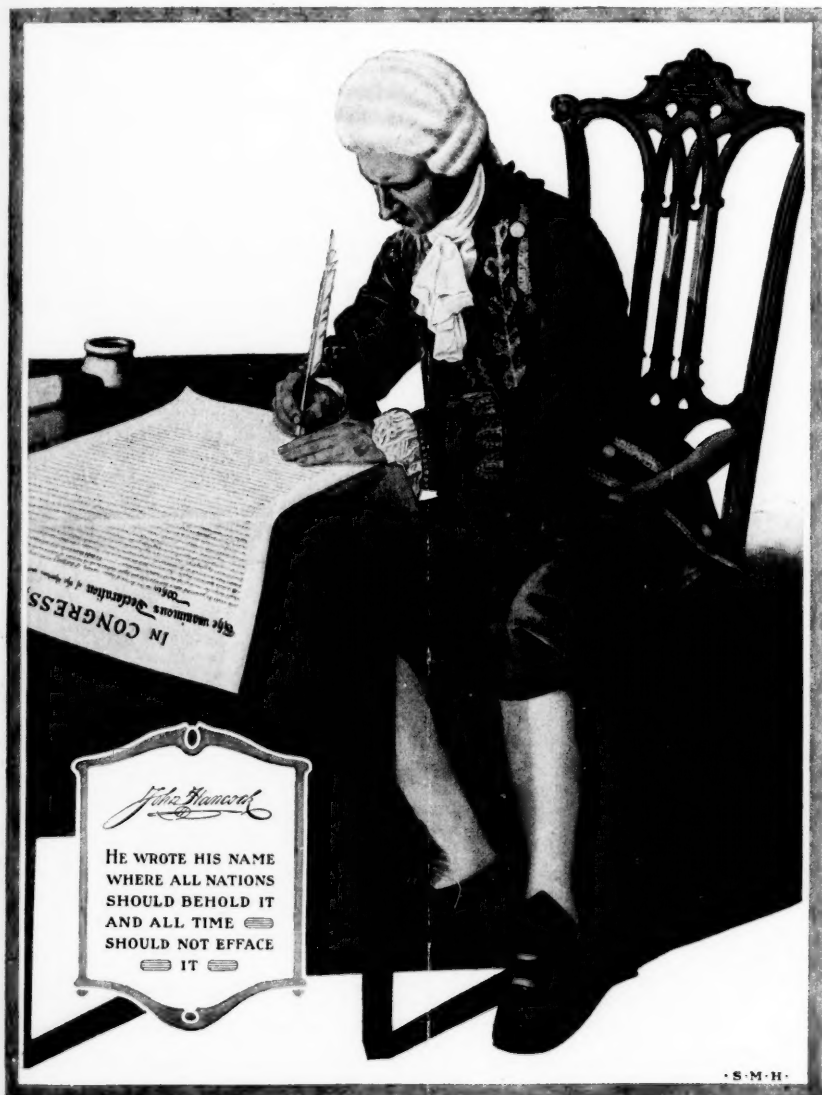


Evanston, Illinois

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



SIGNING THE DECLARATION OF INDEPENDENCE

"AN ANSWER TO OUR CRITICS" IN THIS NUMBER

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

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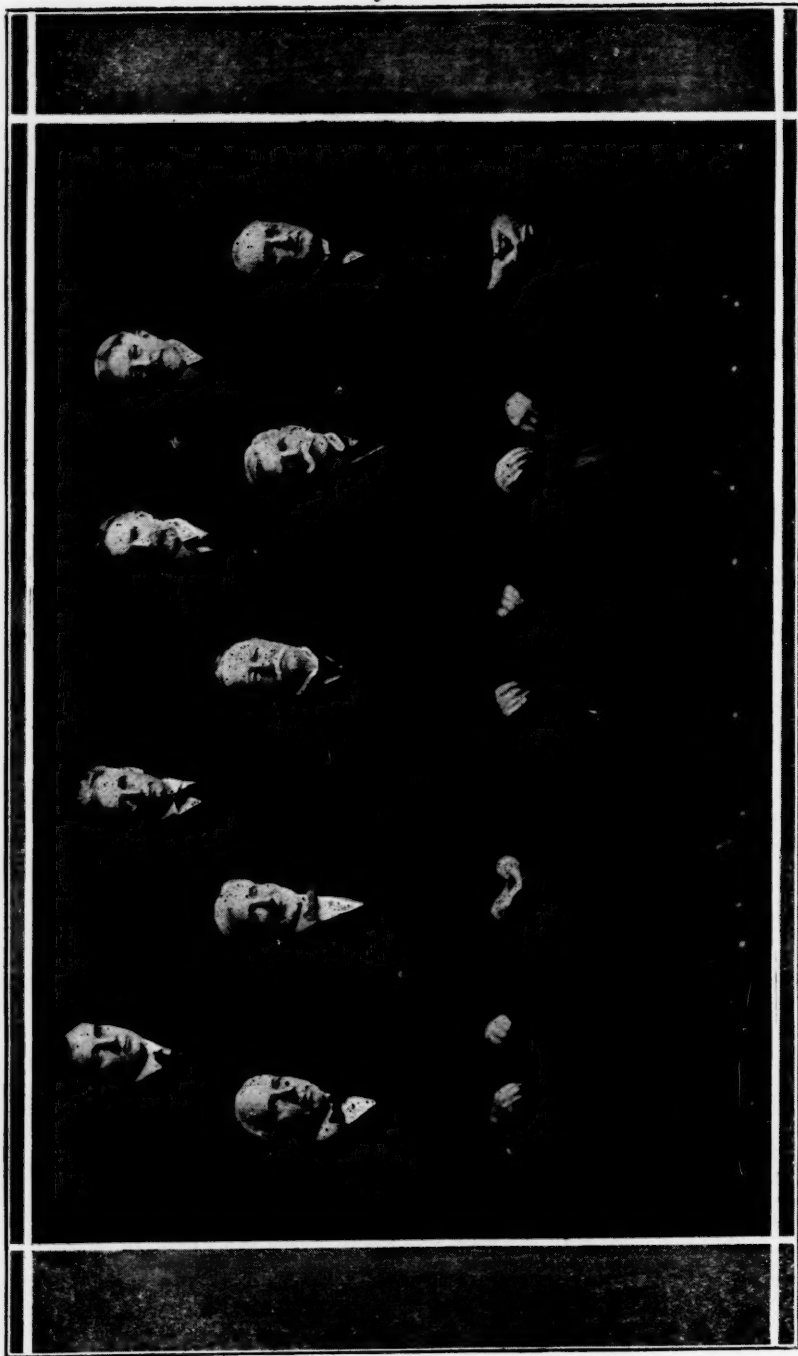
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THE SUPREME COURT OF THE UNITED STATES

Seated, left to right: Justices Van Devanter and McKenna, Chief Justice Taft, Justices Holmes and McReynolds. Standing: Justices Butler, Brandeis, Sutherland, and Sanford.

In upholding our Constitution, and in construing our laws in harmony therewith, the Supreme Court of the United States

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"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

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The Dangers Which Threaten America's Peace

By
C. S. Longacre

AMERICA'S peace and prosperity are not endangered from without so much as they are from within. America is so situated geographically that it need not fear any subjugation from the most formidable external foe so long as the superior advantages and resources are maintained within its borders. A divine Providence so shaped the bounds of America, and isolated it from all the nations of the earth by mighty expanses of water on the east and on the west, as to make it next to impossible to launch against it a successful attack from Europe, Africa, or Asia.

It is evident that America was reserved to fulfil a high and mighty mission in the world. A kind providence sealed the gateways of the mighty Atlantic and Pacific against the marauders and robbers of other nations until in His own time America would afford an asylum of rest and peace for the oppressed of Europe where freedom of conscience in



worship was denied to the individual. America was designed to give the individual a chance to develop his God-given faculties and talents to their fullest capacity, and to demonstrate that God's ideal is government of the people, by the people, and for the people, and that, of all forms of human government, it is most productive of happiness, peace, and prosperity. Just as long as this

great ideal of individual freedom of action in both civil and ecclesiastical affairs is maintained, America will hold unsullied its greatness and its prestige among the nations of the world, and peace and prosperity will reign within her borders.

Subtle Influences at Work

But there are very subtle influences at work in America which are most assiduously undermining the foundation pillars of the American Republic, and destroying the Constitutional guaranties of individual freedom of action in mat-

ters of conscience in the field of religion as well as in civil relations.

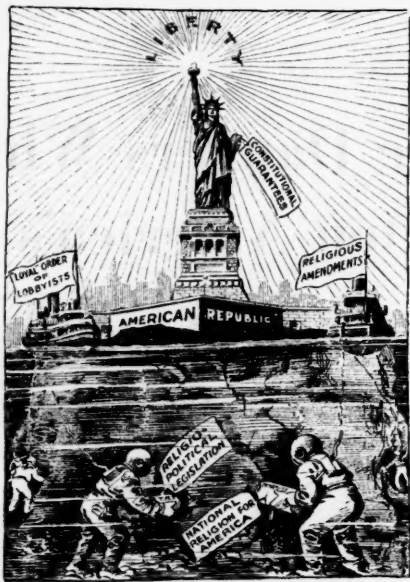
America is being organized into vast hostile groups, with conflicting interests contending for the supremacy, each hoping to awe its opponents into submission by superior numbers and influence. Appeal is being made more and more to groups rather than to individual citizens. The individual is becoming less and less of a determining factor in national affairs, and our government is being changed from a government by the people to a government by groups, blocs, and privileged classes. These organized factions of special interests are operating in both the spiritual and the political realm,

and are demanding special legislation favorable to their organization and detrimental to their opponents. By forming alliances and combinations of groups for selfish purposes, it frequently happens that a small group is able so to manipulate political affairs and legislative issues as to defeat the will of the people and so betray the trust reposed in them by the people, and thus have the will of the minority control the majority. As this condition becomes more and more prevalent, the peace and prosperity of the government becomes more and more unstable.

Our safety in America lies in the preservation of the individual judgment, unprejudiced by bigotry; in the preservation of the individual franchise, unsul-

lied by bribes; and in the preservation of the inalienable rights of the individual before the law without civil or religious discrimination in the execution of the law. Unless this present tendency toward syndicalism and factionalism, in

both the civil and the religious realm, is checked, not only will America lose her matchless Constitution and the liberties of the individual it was designed to safeguard, but her people will lose the very spirit that animated the founders of the great American Republic, who bequeathed to us this wonderful heritage of freedom under law. If the will and the welfare of the unorganized majority is to be ruthlessly overridden and sacri-



"Reform" Miners and Sappers Preparing to Destroy American Liberty

ficed by wilful and selfish organized minorities, who have a strangle hold on the throat of the innocent and unprotected public, it will mean that under the form and name of a republic, we are going to have in the future, government by anarchy instead of government by the people.

America today faces the same crucial problems which the nations in the past had to meet, and which proved their downfall. The mighty Roman Empire enjoyed a world supremacy and prestige for centuries, and was able successfully to resist every foreign invasion until its unity and strength was weakened by domestic troubles and contending factions.

Finally, the religious element was in-

roduced into the political chaos of the Roman Empire by Charles Martel and Otho, or Otho the Great, in the hope of rehabilitating the nation, but the remedy was worse than the disease. Instead of curing the troubles in the Roman Empire, they were multiplied many fold. The church itself became more and more corrupt, and both the church and the state needed a remedy and a deliverer, but none was found for centuries. The streams of Europe flowed crimson with the blood of martyrs, and the light of liberty and truth was eclipsed by the shadows of error and human tradition which stalked through the land under the sanctions of legal authority. The union of church and state meant the domination of ecclesiastical power over the bodies and souls of men.

Let America Take Warning

The stability and perpetuity of free American institutions depend upon the preservation of the spirit of liberty in the hearts of the people and upon the protection of the rights of the individual, in religious concerns above everything else. Whenever the citadel of the conscience is invaded, it involves grave danger to civil liberty as well. Any government that profanes the sanctuary of the soul by shackling its freedom is severing the sinews of its own strength and inscribing "Ichabod" over the door of its own temples of fame. No nation has long survived successful attacks upon the conscience. Whenever the conscience of the individual is lightly esteemed by a government or its representatives, it is a sign of moral turpitude and national decay.

Whenever religious groups and organizations begin to combine, federate, and consolidate for the purpose of creating an immense ecclesiastical machine of power and influence to bring pressure to bear upon dissenting minorities, and to force the lawmaking bodies to enact restrictive laws to curtail the privileges of divergent sects, it is high time that some one take alarm at these encroachments upon the rights of conscience.

There are operating today in America a number of religious organizations whose avowed object it is to establish a particular brand of Christianity as the national religion of America, and to "place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land." These organizations are attempting by civil law to force upon the people their wills as the will of God. They claim that they are acting as God's representatives to execute His will, and to establish His kingdom in the earth in the realm of law.

They are acting upon the presumption that the capital of the kingdom of God is to be set up in Washington, and that the "Christian lobbyists," "reformers," and "political preachers," will constitute the new cabinet members of the invisible spirit-



Can She Make the Passage?

ual empire which is soon to materialize as the result of reform legislation and political evolution. As God's representatives on earth, they are to see, not only that the will of God is incorporated into civil law, but that His vengeance is executed upon the rebels and dissenters who refuse to receive their interpreta-

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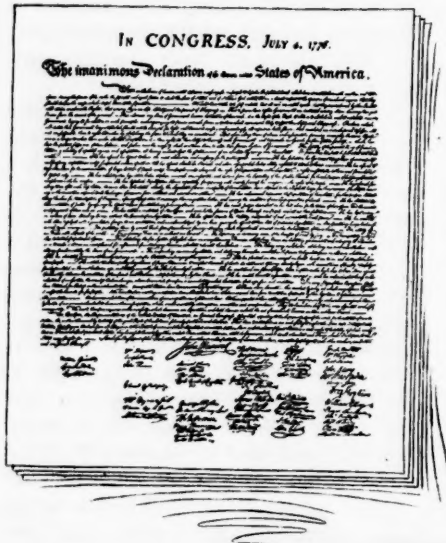
Civil Independence and Constitutional Rights

Versus

Some Laws

By

S. Henry Carnahan



IN studying the formation of the nation and government of the United States of America, we find that the peoples of the early colonies in America were from various countries of the Old World. Many of them had come to the New World for the purpose of finding civil and religious freedom. Hence, their first step in establishing this new nation was the signing, by their representatives, of that immortal document, The Declaration of Independence.

In this document we read in the second paragraph:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute

a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

And the closing sentence is:

"And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

A later step was the drafting and adoption of a "Constitution of the United States" as the basis for all Federal and State laws.

In this greatest of all modern civil instruments, the first sentence is sometimes spoken of as the "preamble" to the Constitution. But the term was not so understood by those who framed the instrument, for it is the *enacting clause* — an integral part of the Constitution itself.

Note by whom and for what purpose the instrument was brought forth:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

For the further safeguarding of the individual citizens of the commonwealth,

in their sacred religious freedom, and also for their greater protection in civil liberty, other articles, from time to time, as amendments have been adopted in harmony with Article V of the original Constitution.

We call attention especially to Article I, or the first, of the Amendments, as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Some States have on their statute books Sunday laws. And at the November election last, the State of Oregon passed a special compulsory educational bill, which is really an anti-parochial, or anti-private school bill. Such laws are subversive of the Constitutional rights of the people.

Notice further here the relation the State laws should sustain to the national Constitution, thus:

"The American people constitute a nation, with a republican government. The nation has a constitution in which the character of the government is clearly delineated. This Constitution is the supreme law of the land.

"Were the government a league of states, there could be no supreme national government; were the nation a consolidated republic, there could be no state constitutions.

"A State can do anything politically which does not contravene a law or the Constitution

of the nation. . . . The people of a State have a constitution, and may alter it at pleasure, provided its provisions are in harmony with the national laws and Constitution."—*Israel Ward Andrews, D. D., LL. D., in his "Manual of the Constitution of the United States," pp. 19, 20.*

Prof. Chas. F. Dole, of Massachusetts, in the preface of his book, "The American Citizen," says:

"There seems to be a growing demand for the more adequate teaching of morals in the schools, especially with reference to the making of good citizens. But it is difficult to teach morals directly, or apart from the concrete subjects about which moral questions grow."

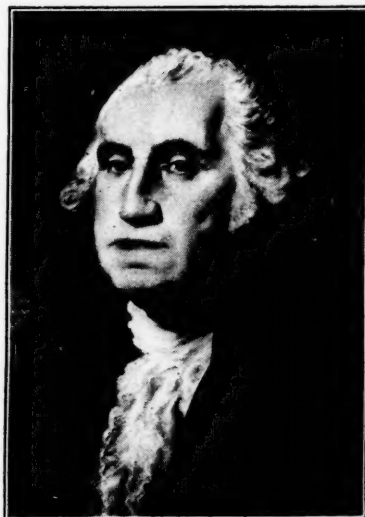
"Some may regret that the book does not trace government and ethics to a religious basis. . . . But there are at present too many differences about definitions and names to make this branch of our subject suitable for a book designed for use in public schools."

Then in the body of the book, page 149, under the paragraph "The Tyranny of Majorities," he says:

"We have already seen that it is not only a king or a despot who may exercise tyranny. Sometimes the majority may abuse their power to the injury of the minority. . . . It needs, therefore, to be seen that gaining the vote of

(Concluded on page 79)

If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution.—*George Washington.*





E. J. Hall

U. S. Capitol

American Ideals

Shall They Be Overthrown?

By

J. B. Crouch

ONE of the strange things of history is that man seemingly forgets the lessons of the past, and in course of time, plunges into the very practices and policies that have wrought ruin to nations that are no more, or of those yet struggling under the weight of past errors in governmental affairs.

Liberty of conscience in matters of religion has been a subject of fierce conflict since the days of the Roman emperor Constantine. It was not so prior to the Christian era. At the time of Paul's visit to Athens and the Pantheon at Rome, there was a tolerant attitude of the ancient peoples toward all religions. This, however, was dual, or twofold, in character. While the individual was permitted to worship his own particular deity, he at the same time was required to render homage to the gods of the state. Even in early heathen governments, state religion, then as now, carried with it the elements of its own destruction, for the reason that those who believed in only one God were bound to come in conflict with the powers that be when required to acknowledge the gods of the state. Thus, as time went on, the conflict grew into a flame, until

dynasties were overthrown, reigning sovereigns dethroned, and administrations and territorial dominions lost and won by intrigue or force of arms.

Nothing known in history has left in its wake a greater record of bloodshed, wrong, and devastation than has the attempt to control by civil law the consciences of men. What is a fair statement of the issue? Religious liberty, in the general acceptance of the term by publicists and judicial interpretation, is "the right or freedom of a person to worship or not to worship according to his own understanding or preferences, and within the requirements of public order, of teaching his religious beliefs without hindrance or molestation; the complete equality of all religions before the law."

The historical mutations relative to this right were all fresh in the minds of the men who braved the dangers of primitive trans-Atlantic travel, endured the hardships of pioneer life in America, and who built their altars to the true God in the formative days of this nation. The truthfulness or actual value of a person's religion is no part of the controversy. It is enough that there has sprung up from the deepest depths of

the human heart and mind an unalterable and unconquerable opposition to any authority seeking to force a man to worship or not to worship in a way not in harmony with his faith. Any attempt along this line not only endangers the state and nation, but is in derogation of religion itself.

Notwithstanding his profanation of God's holy Sabbath by decreeing the unscriptural Sunday as the rest day, Constantine, as early in his reign as A. D. 313, in what is known as the Edict of Milan, declared for freedom of worship. This liberality, however, was soon reversed by his reigning successor, and there followed a conflict in the world through the Dark Ages and on up to 1775, when it substantially subsided from its own exhaustion, and when, for the time being in this country, matters of taxation without representation and other administrative practices of the British government came to the fore.

While the early American State constitutions made great concessions in matters of religious toleration, the true ideals of the nation then forming had not been fully expressed or crystallized into law until the first ten Amendments had been added to the Federal Constitution.

In this the appellate courts of the times took advanced position, and not only showed great clearness of vision, but added much force and respectability to the principle that it was not the business of the law to prohibit a person from exercising his religious faith, "so long."

as Blackstone puts it, "as it did not threaten the ruin or disturbance of the state."

Maryland led off in 1649 with a toleration act giving freedom of worship to all who professed belief in Jesus Christ. But more conspicuous and important was the work done later by Roger Williams in founding the colony of Rhode Island. Virginia, in its constitution of 1776, was the first to adopt a Bill of Rights. Mr. Madison knew the prevailing sentiment in the convention which framed the Federal Constitution because he was a part of it; and when the Virginia General Assembly, without proper consideration, passed a law incorporating the Protestant Episcopal Church, at the urgency of the ministers of that faith, Mr. Madison led a revolt by the laity and petitioned its repeal,

which was done two years later.

In this petition, among other reasons, it gives, "We remonstrate against said law because it admits the power of the legislative body to interfere in matters of religion, which we claim is not included in their jurisdiction."

Mr. Jefferson declared that the Virginia statute of 1785, was intended "to comprehend within the mantle of its protection, the

Jew and the Gentile, the Christian and Mohammedan, the Hindu, and infidel of every denomination."

"Fear of the Established Church," said John Adams, "contributed as much as any other cause to arouse the attention, not only of the inquiring mind,



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Ruins of the Roman Forum and Arch of Septimius Severus

but of the common people, and urged them to close thinking on the constitutional authority of Parliament over the colonies." The establishment of national independence was generally followed by disestablishment of church. Yet it was not until the second decade of the nineteenth century had passed that the States of the Union were in substantial agreement with the article in the Federal Constitution supporting the freedom of religion. Massachusetts held on to the Congregational Church in its civil law until 1833. Timothy Dwight, president of Yale University, never ceased to grieve to the day of his death over the policy of voluntary support of the gospel. It was only when freedom of religion was guaranteed under the law that the church in America became a militant force in the saving of souls. Then began a period of great religious awakening and evangelical effort. The slogan of the day was, "Despotism may govern without faith, but liberty cannot." These were the days when the spirit of individual sovereignty, implanted by the Creator, ruled in the hearts of men, and when the call was heard for larger liberty in the spread of the gospel. Then men recognized the power of the Holy Spirit, and souls were converted to Christ.

Mr. Bryce, long time the British ambassador at Washington, and recognized as one of the most intelligent students of the genius of our institutions, in his great work, "The American Commonwealth," writes with great comprehension of the liberty of conscience in the United States. He says:



*The Emperor Constantine, Author of the
First Sunday Law*

"It is accepted as an axiom by all Americans that the civil power, not only ought to be neutral and impartial as between different forms of faith, but ought to leave those matters entirely on one side, regarding them no more than it regards the artistic or the literary pursuits of the citizen. . . . Every religious

society can now organize itself in whatever way it pleases, lay down its own rules of faith and discipline, create and administer its own system of judicature, raise and apply its own funds at its uncontrolled discretion. . . . The passion for equality, in religious as well as secular matters, is everywhere too strong to be braved, and nothing excites more general disapprobation than any attempt by an ecclesiastical organization to interfere in politics. . . . The conclusion follows that the church as a spiritual entity will be happiest and strong-

est when it is left absolutely to itself, not patronized by the civil power, and not restrained by law, except when it may attempt to quit its proper sphere and intermeddle in secular affairs."

Can we indulge the hope that the words of Daniel Webster, uttered from Faneuil Hall upon the occasion of the death of Jefferson and Adams (they having died on the same day), will be verified: "The tears which flow and the honors that are paid when the founders of the Republic die, give hope that the Republic itself may be immortal"? American ideals have never ceased to puzzle the mother country and to be the wonder of the world. The London Times, in 1817, said:

"We know not how it is that a republican government (U. S.) can keep their states secure and afford protection to their people, whilst liberty of person and of creed is unrestrained in its exercise."

Do you want to maintain this proud position before the world? If so, the liberty of person and freedom of con-

science must be safeguarded to the end. The attempted assaults frequently made upon civil as well as religious liberty in the proposed religious legislation and measures introduced into our State legislatures and Congress, are threatening the peace of the nation and the progress of Christian worship. Do we wish to mar the peace of society, embitter communicants and discredit the claims of Christianity by imparting to our standard of liberty the poisonous virus of religious intolerance? If so, Sunday legislation would be an effective instrumentality in breaking down American ideals for which the fathers of this government gave their all. If this is to come, let it be in the open, and not disguised in the robes of moral reform or religious advancement. The home and the church constitute the sanctuary of religious instruction and discipline in America. This proposed Sunday legislation bears the odor of the Dark Ages.

* * *

Religion and the World Occupy Different Spheres

By Lee S. Wheeler

PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. Pure religion is not of earthly, but of heavenly origin; not human, but divine; therefore said Jesus, "My kingdom is not of this world." John 18:36.

The triumph of true religion in the world is assured and advanced, not by governments, but by God; not by mandates, but by missions; not by law, but by love; not by billies, but by Bibles; not by force, but by freedom; not by fear, but by faith; not by sword, but by spirit; not by proscription, but by persuasion; not by inquisition, but by intuition; not by intolerance, but by intelligence; not by conformity, but by conversion; not by politics, but by prayers; not by votes, but by vows; not by su-

premacy, but by service; not by meanness, but by meekness; not by passion, but by peace; not by the wisdom of this world, but by "the wisdom that is from above," which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

In other words, it is a matter of the heart and of the conscience, which is not cognizable by any department of state, and the better this is understood, the less religion will be defiled by intercourse with the secular power.

* * *

Opinions on the Blue Laws

THE following question was directed to prominent clergymen and public officials of Sacramento, Calif., according to the account of the *Sacramento Star*, Dec. 15, 1922:

"Do you favor the passage of the Sunday blue laws in the State of California?"

The answers from the clergymen and public officials were as follows:

"Rev. Ralph Rader: 'If it came to a choice between present America and Puritanical America, I would favor the latter. It was from people of those days whence came this country. The public now has a tendency to disregard the Sabbath.'

"Rev. W. C. Whitaker: 'I would not express my opinion of the proposed laws without first reading them fully. I would not approve of this country reverting to the Puritanical stage, however.'

"Rev. T. Allen Harvey: 'There are some people who go to ball games and movies on Sundays who also go during the week. That does not seem to be playing the game. Recreation obtained during the week is hardly necessary on Sunday.'

"Mayor Albert Elkus: 'No, I am not in favor of blue laws or any other laws taking from the workingman the right to enjoy himself as he sees fit.'

"This Nation Under God"

By Sanford B. Horton

THE dedication speech of Abraham Lincoln at Gettysburg, Pa., is regarded everywhere as a classic. It is said that at the time this memorable address was delivered, it was considered almost a failure, and regret was expressed that the great emancipator should have been so commonplace on that important occasion which was the dedication of the ground upon which had been shed so much precious blood in defense of the nation's perpetuity.

Mr. Lincoln was not the orator of the day, that place having been given to Edward Everett, who held forth for more than an hour. Yet Everett's speech is scarcely ever referred to, whereas Lincoln's ten-minute address is high in the literary hall of fame. Why the difference? Note the familiar, but pointed, short sentences of this great advocate of Americanism:

"Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

"Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the

last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth."

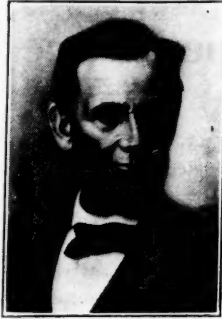
Lincoln evidently believed that this nation was heaven born, a well-recognized, commonplace fact to the student of our history. In a speech at Edwardsville, Ill., Sept. 13, 1858, he said:

"Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you."

And Lincoln evidently believed that the perpetuity of this nation depended upon its citizenry's standing by the faith of the founding fathers, who themselves maintained that "the powers that be are ordained of God," with specified limitations. In a speech at Beardstown, Ill., Aug. 12, 1858, calling back to the Declaration of Independence, he made this significant statement which should be "meat in due season" to those religious leaders who would change our form of government:

"Now, my countrymen, if you have been taught doctrines conflicting with the great landmarks of the Declaration of Independence; if you have listened to suggestions which would take away from its grandeur and mutilate the fair symmetry of its proportions; if you have been inclined to believe that all men are not created equal in those inalienable rights enumerated by our chart of liberty, let me entreat you to come back. Return to the fountain whose waters spring close by the blood of the revolution."

THEY [the signers of the Declaration of Independence] meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to; constantly labored for. . . . Its authors meant it to be . . . a stumblingblock to all those who, in after-times, might seek to turn a free



people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack.—*Abraham Lincoln.*

And as if to emphasize his sincerity of patriotic devotion to his country's welfare, he continued:

"Think nothing of me; take no thought for the political fate of any man whomsoever, but come back to the truths that are in the Declaration of Independence. You may do anything with me you choose, if you will but heed these sacred principles. You may not only defeat me for the Senate, but you may take me and put me to death. While pretending no indifference to earthly honors, I do claim to be actuated in this contest by something higher than an anxiety for office. I charge you to drop every paltry and insignificant thought for any man's success. It is nothing; I am nothing; Judge Douglas is nothing. But do not destroy the immortal emblem of humanity—the Declaration of Independence."

Notwithstanding the high acclaim in which this great martyr to principle is held by the people of America, notwithstanding the fact that his eloquent words burn in the hearts of the world's citizenry as they yearn for the blessings of liberty, notwithstanding Lincoln's high regard for the Declaration, is it not exceedingly strange that one found a university president some years ago referring to the great document of American liberty as "a mass of glittering generalities;" and that we can pick up a religious paper dedicated to heaven-born ideals and find its editor advocating an amendment to the Constitution which would take away that liberty for which the fathers and Mr. Lincoln stood?

It is to be devoutly hoped that the statesmen of today will follow in the path blazed by one of the world's greatest men of all times, and stand by the principles of the Declaration of Independence, let the consequences to them be what they may. The hall of fame dedicated to such statesmanship has plenty of room for others than the great Lincoln. Such a government as he stood pledged to maintain, under God, will not perish; but if God's plan in ordaining the "powers that be" is frustrated by un-American legislation which would take from the people the inalienable rights with which they came into the world,—as for instance, compulsory Sunday observance laws,—then the fall of this great nation is due, as certainly as have other nations fallen which tried their hand at fighting against God.

Let us honor Lincoln by emulating his example; let us revere his memory by applying ourselves to the task for which he gave his life, namely, keeping the nation in the divinely appointed course so adequately begun by the founding Christian fathers. And in our relation to mankind let us strive for what Lincoln desired, "I want it to be said of me by those who know me best, that I have always plucked a thistle and planted a flower in its place, wherever a flower would grow."

The Man Who Made the Declaration of Independence Possible

VISITING the city of Chester, Pa., the editor passed an old cemetery near the center of the city, and observed an ancient monument with the Stars and Stripes flying from a high flagpole beside it. This unusual incident convinced him that a prominent patriot must be buried at that place, and led him to investigate. It proved to be the monument erected in honor of John Morton, the man who made possible the Declaration of Independence. The following writing was found on the monument, towering about twenty-five feet in the air.

"JOHN MORTON

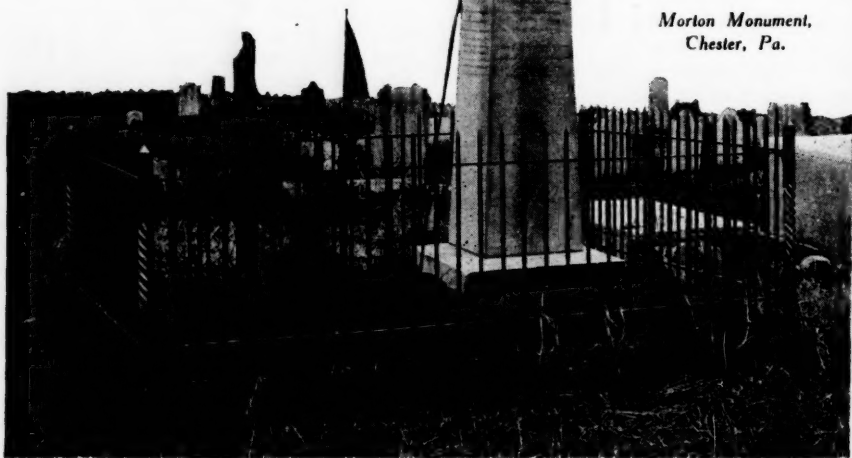
"Being censured by some of his friends for his boldness in giving the casting vote for the Declaration of Independence, his prophetic spirit dictated from his deathbed the following message to them:

"Tell them that they will live to see the hour when they shall acknowledge it to have been the most glorious service that I have ever rendered to my country."

"In voting by States upon the question of the Independence of the American Colonies, there was a tie until the vote of Pennsylvania was given, two members from which voted in the affirmative and two in the negative. The tie continued until the vote of the last member. John Morton decided the promulgation of the glorious Diploma of American Freedom.

"In 1775, while speaker of the Assembly of Pennsylvania, John Morton was re-elected a member of Congress, and in the ever-memorable session of July, 1776, he attended that august body for the last time, enshrining his name in the grateful remembrance of the American people by signing the Declaration of Independence.

*Morton Monument,
Chester, Pa.*



Photo, J. E. Green

"John Morton was a member of the first American Congress from the State of Pennsylvania, assembled in New York in 1765, and of the next Congress, assembled in Philadelphia in 1774, and various other public stations. Born A. D. 1724. Died April, 1777."

Civil Independence and Constitutional Rights Versus Some Laws

(Concluded from page 71)

a majority for any action does not make the action right, any more than the command of a king makes a thing right."

Therefore if any State shall adopt any amendments to its constitution, or make any laws which shall be destructive of, or interfere with, the natural rights of its citizens, it is contrary to the spirit of both the Declaration of Independence and the Constitution of the United States. And according to these documents, the people shall have the right peaceably to seek redress, even to altering or abolishing such laws in order to maintain the blessings of liberty to themselves and their posterity.

Ever constant watchfulness, yea, "eternal vigilance, is the price of liberty."

The Dangers Which Threaten America's Peace

(Concluded from page 69)

tions of His law at their hands. Such doctrines as these are not the creation of fancy. They are actually advocated by religious organizations which have strong and well-financed "Christian" lobbies established at Washington for the purpose of influencing Congress along legislative lines to bring about such changes in our Constitution as will permit their suggested program to become a reality.

The same old theocratic influences are at work in America as operated in

the Roman Empire during the fourth and fifth centuries, which led to all the evils of church establishments in the Old World, and to the persecutions which culminated in the establishment of the Inquisition. The only difference is that the personnel of the proponents of these measures is not the same, but the spirit of intolerance and bigotry is the same. When this spirit becomes thoroughly organized in the United States, it will do the same to America as it did to Rome in medieval times. We need not try the experiment over again under a new name and a different personnel, as it will yield the same bitter fruitage and bring the same catastrophe in America as it did in Rome.

America faces a crisis. There are rocks ahead for the ship of state. Europe is not alone in a welter of trouble. There are financial, social, political, and religious factors at work in America of such gigantic proportions and of such disturbing potentialities, that we may well tremble for the peace and prosperity of our glorious Republic. We hope that wise counsel may prevail and that the threatened storm may be averted, but this can only be brought about by a miracle of God's grace in the human heart which will lead every man to love his brother and to esteem his rights and privileges even as he does his own.

REFORM legislation received an unexpected setback when the State senate, by a margin of one vote, refused to pass the bill prohibiting the operation of swimming pools and dance halls on Sunday. It was at once dual evidence that South Carolina has an uncommonly prudent senate, and that popular opinion is finding expression in the legislative halls.

The invasion of personal liberty by democracy is one of the topics of the hour, and there is no question that a wave of righteous indignation has arisen over it.—*Greenville (S. C.) News.*

LET no one think for a moment that the National Reform has changed its character. "Can the Ethiopian change his skin, or the leopard his spots?" No more can National Reform change.

The Reformers are still urging their proposed amendment, which would, if adopted, repeal or supersede that part of the First Amendment to our national Constitution which says that—

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Character of National Reform

In the earlier history of the National Reform movement, its true character stood out more distinctly than it is permitted to do today, as is witnessed by the following excerpts from utterances of National Reform officials, speakers, and propaganda periodicals:

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on the railroad track, may well anticipate trouble when he hears the rumbling of the coming train."—*Rev. W. T. McConnel*, in an "open letter" to the editors of the *American Sentinel*, in the *Christian Nation* of Dec. 14, 1887.

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."—*Dr. David McAlister*, in *National Reform Convention at Lakeside, Ohio, August, 1887*.

"We might add, in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die."—*Rev. E. B. Graham*, in the *Christian Statesman*, May 21, 1885.

"We propose to incorporate in our national Constitution the moral and religious command, 'In it [Sunday] thou

shalt do no work,' except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law."—*Rev. M. A. Gault*, in a letter dated June 3, 1889.

"Let those who will, remember the Sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."—*Christian Nation*, Sept. 28, 1887.

"Give all men to understand that this is a Christian nation and that, believing that without Christianity we perish, we must maintain by all means our Christian character. Inscribed this character on our Constitution. Enforce upon all who come among us the laws of Christian morality."—*Christian Statesman*, Oct. 2, 1884.

"Uniformity is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences a degree of uniformity is a necessity."—*Dr. S. F. Scovel*, at *Winona Lake, Indiana*, August, 1910.

"We want state and religion; and we are going to have it. It shall be that so far as the affairs of the state require religion, it shall be religion, the religion of Jesus Christ."—*Jonathan Edwards, D. D.*, in *National Reform Convention, New York, Feb. 26, 27, 1873*.

"Constitutional laws punish for false money, weights, and measure. So Congress must establish a standard of religion, or admit anything called religion."—*Prof. C. A. Blanchard*, in *Pittsburgh Convention*, in 1874.

"To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel."—*Rev. W. J. Coleman*, in *Christian Statesman*, Nov. 1, 1883.

The foregoing show plainly enough the lengths to which

National Reform and the

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changed either its object or its methods:

"This proposed amendment furnishes a standard of judgment in the entire political realm. It is the standard whereby the real moral worth of citizens may be measured. By the same token the statesmanship of our public officials can be determined. No man is a true statesman who is not a Christian statesman. By this same standard of judgment all our political institutions may be judged."

This shows plainly enough that under the National Reform régime, a profession of Christianity will be the chief qualification for civil office. In other words, the man or woman who would succeed in politics, must first join the church! And this

is called National Reform! and its object professes to be the production of Christian statesmen!

National Reform Methods

The *Christian Statesman* for May had a very enlightening article from Laura Rooke Church, giving very full information concerning National Reform methods up-to-date. The first paragraph of the article runs thus:

"Do members of Congress have any real interest in legislation purely Christian or moral in character and without any political partisan or financial aspect? Assuredly yes, can be said of many, although the actual proceedings of Congress do not show the interest always actively expressed."

Doubtless some Congressmen are interested in National Reform from the best of motives. But members of Congress, whether Senators or Representatives, are only men, and like other men they may be susceptible to the influence of self-interest. There are comparatively few who, when nearing the end of the term for which they have been elected, do not want to come back again. Nobody wants to be defeated, and even National Reformers are not above saying to members of Congress, "Support our measures, or our influence will be against you in the next election." Therefore a popular and much-used method with National Reformers is to make it appear that there is a strong popular demand for the laws they desire. Says Laura Rooke Church, in the article referred to:

"Our request to church courts and other branches of church work resulted in the adoption of hundreds of petitions by these bodies, representing in the aggregate many millions of petitioners in behalf of uniform marriage and divorce laws, of a Constitutional amendment prohibiting polygamy, and of a Sunday-rest law in the District of Columbia. Letters to our office acknowledging receipt of these petitions bear evidence that they were not without effect upon the Senators and Representatives to whom they were sent."

Now while some of these measures are meritorious, we question the righteousness of representing whole denominations as favoring any given measure simply because it has the formal approval of the highest church court of that particular body of people. That method has been greatly abused in the past, and is almost sure to be



Church State Compels

misused again. The exceedingly drastic Sunday bill drawn by Noah W. Cooper, of Nashville, something like two years ago, a bill so drastic as to be almost entitled to be termed a freak bill, had apparently the endorsement of almost the whole of the great Methodist denomination. Yet so absurd were its provisions that Mr. Cooper was unable to find a member in either House or Senate willing to introduce it even by request.

Also prominent leaders in some of the conferences endorsing it, declared that it had not been before them, and were

convinced that it had been endorsed by vote only when confronted by the official record. Evidently such matters are put through with scant consideration, often without a quorum, and instead of representing the denomination, grossly misrepresent, if not a majority, at least a very considerable minority.

Such methods are dangerous, and legislators should beware of them. National Reformers are evidently proposing to substitute clamor for the Constitution, and even go so far as to manufacture the clamor.

New England Witches Were Hanged, Not Burned

IT is so seldom the newspapers state this matter correctly, that we are glad to give currency to the following from the Washington (D. C.) *Herald* of Dec. 26, 1922:

"Not many students of colonial history feel at their best when reading of how our forefathers hanged (not burned) witches.

"That witch-killing was a world-wide mania at the time, and that the killings our forefathers did were petty compared with the killings elsewhere, is an excuse so far as it goes.

"In Germany, for instance, 100,000 witches were slain; in France, 70,000; in England and Scotland, 30,000; in New England only 20. Thus it appears our pious ancestors soon regained their poise."

Of course, hanging, equally with burning, takes life, but there is a very wide difference in the torture inflicted. Witches were hanged in New England from a mistaken sense of duty on the part of civil officials who imagined that they were under obligation to enforce the laws by which the Hebrews were governed under the theocracy.

Sprenger is authority for the statement that in Europe alone, "over nine million suspected witches were put to death on the flimsiest evidence." Very many of these were doubtless entirely innocent of any wrong-doing whatever, or of any thought of harming any one.

This was also the case in New England. Giles Corey and his wife Martha were examples of this sort. She was "tried," condemned, and executed by hanging at Salem, Mass. He refused to plead to the indictment, and was pressed to death. It seems that both were inoffensive persons.

It is an everlasting shame to the Puritans that they were ever guilty of the blood of so-called witches. It is, however, greatly to their credit that they did not torture their victims. They were fanatics, not fiends. They were moved, not by malice, but by zeal without knowledge.

Reading the account of "the witch of Endor," who is not, however, called a witch in the Hebrew Scriptures, it appears that the woman was what is today called a spirit medium. She practised necromancy, which is defined as "pretended communication with the spirits of the dead."

But the modern Puritans do not propose to interfere with spirit mediums. Their burden is to enforce the decalogue, especially their interpretation of the fourth commandment. They would arrest, fine, imprison, and milder measures failing, finally put to death people for refusing to observe Sunday. So that

while so-called witches are no longer executed, the intolerant spirit that hounded innocent men and women to their death three centuries ago still lives, and only awaits opportunity to spring into action in this the twentieth century of the Christian era.

Sunday Bills Religious in Character

M. B. VAN KIRK

OF all monopolies or trusts, none is so evil as a church trust. Of all the expressions of despotism in the world, none bears more characteristics of a despot than a church autocracy. The Christian religion is the most substantial thing in the world. God is its author. God is its upholder, yet, wielding almighty power. He never compels men, He impels them. The religion of Jesus Christ is based upon the divine principle of man's free choice. For millenniums God has borne with humanity, patiently and continually pleading for recognition, but has never coerced men to serve or obey Him. Then why should His professed servants in this world undertake to compel men?

The church is God's kingdom in the world but not of the world. God seeks to induce men to worship Him in spirit and in truth. The attempts to bring the worship of God into any sort of relationship with the state are not in harmony with God's purpose, first, because Christ says, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36, A. R. V. The principle of entire separation of civil matters from religious matters was taught by Christ Himself when He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Luke 20:25, A. R. V.

For more than a century there have been attempts made to change by organized effort the American principle of entire separation of church and state.

To this end many organizations have been effected, culminating in the organization of a so-called Christian lobby in our national Capitol, under the direction of Dr. Wilbur F. Crafts. The Lord's Day Alliance, with Dr. Harry L. Bowlby, is another of the pseudo-Christian organizations whose purpose is to undermine true American principles and inaugurate a new dispensation under which all men must direct their lives according to rules that the civil government has made into law at the instigation of, and fostered by, these would-be reformers.

It is passing strange to see our good Methodist, Baptist, and Presbyterian friends, who in their earlier years suffered much at the hand of the state when the government undertook to compel them to conform to the established church, take a hand in this movement. Their proposed Sunday law, which has already been published many times, leaves little to the conscience of the individual. Mr. Bowlby said some months since, in an interview with the correspondent of the *Philadelphia Ledger*: "We are well financed. Our lobby at Washington will be an effective and experienced one. We shall work in every Congressional district. We shall agitate and spread propaganda, and cause voters to write unceasingly to their Representatives in Congress until no Congressman who cares to stay in Congress will dare refuse to vote for our measures."

This movement, which he says represents sixteen denominations, seeks to close baseball parks, golf links, motion-picture and other theaters, concert halls, amusement parks, and bathing beaches, to restrict the sale of gasoline for pleasure automobiles, to stop Sunday automobiling, Sunday excursion steamers, all Sunday trains and handling of mail, etc. The avowed object and purpose of such legislation is to express "our national determination to honor the Sabbath day and keep it holy." What a travesty on God's methods — the church attempting to do by law what God has never sanctioned!

An Answer to Our Critics

By the Editor

WE placed on the front cover of *LIBERTY* for the second quarter, the picture of Makemie making his plea for religious liberty before Lord Cornbury, and in connection with this, we printed the Memorial of the Presbytery of Hanover to the General Assembly of Virginia, making a plea for the disestablishment of religion in Virginia in 1776. We sent copies of this issue to quite a few Presbyterian ministers, thinking that they would be interested to know that some of their spiritual forebears of those early times stood for religious freedom and the rights of conscience.

We are glad to report that some of these ministers caught the correct idea, and were very grateful for the magazine, and wished greater strength to our arm in defending the fundamental principles of civil and religious freedom in America.

But a few of these ministers caught the wrong vision, and criticized us most unmercifully. One minister wrote: "I consigned your *LIBERTY* magazine to the flames, and if you send any more, they will go there unopened. I consider you folks the greatest hypocrites on the top of God Almighty's dirt." This letter came from a Presbyterian minister in Pennsylvania, my native State. We have some queer people in the good old Keystone State!

When John Morton, of Pennsylvania, cast the deciding vote on July 4 in favor of and signed the Declaration of Independence, he was not only denounced in shameful terms by some of his friends, but they consigned copies of the Declaration to the flames when he forwarded the same to them. No doubt, those men lived long enough to regret the course they took in belaboring and defaming that noble act of John Morton, alluded to in another article in this issue. We hope

our ministerial critic will live to see the day when he would esteem it a privilege to have a copy of *LIBERTY* magazine in his possession and to prize it as doubtless did those men the Declaration of Independence. Consigning our magazine to the flames and informing us of that fact is a poor argument and lacks convincing qualities. Such an idea is first cousin to the thought of those who used to apply the torch to the early martyrs, burned at the stake for their loyalty to the cause of human freedom. Such threats coming from ministers are bad omens of our times.

Another minister writes and wants to know why we do not call the *LIBERTY* magazine a Seventh-day Adventist paper, and demand "the right to make every one worship your God on Saturday." We wish to inform our critic that we are just as much opposed to the idea of compelling people by civil law to rest on Saturday, the seventh day, as upon Sunday, the first day, of the week. In fact, we would oppose the proposition to compel people to rest on the seventh day of the week with far greater vigor than the proposition to compel them by law to rest on the first day of the week, because it is far worse to pervert a divine institution, which was ordained by God Himself, than it is to pervert and change a human institution. God is never more greatly dishonored than when one employs force to propagate spiritual concerns. Christianity has to corrupt itself before it will make an appeal to the civil power for aid in spiritual matters.

This minister wants us to label ourselves as Seventh-day Adventists whenever we go and whatever we do. Occasionally we get a letter like this from a preacher, but we are glad to say that we receive many more from ministers, legislators, lawyers, judges, and newspaper editors who compliment us on the

fact that we are not blowing our trumpets as Seventh-day Adventists all the time, and that we are content to deal with great fundamental principles of human rights which appeal to every true American citizen, independent of our denominational label. When we get up to heaven, the Lord is not going to ask us whether we were Catholics, Presbyterians, Methodists, Baptists, Lutherans, or Seventh-day Adventists. The only thing He will ask of us is whether or not we did His will. If the principles which we are advocating are not able to stand the test and scrutiny of a critic on their own merits, it certainly would not help a prejudiced critic were we to label these great principles with our denominational tag. We are advocating the truth as we see it, and will let it speak for itself. If truth cannot stand on its own foundation, it will not help the situation to give it a human prop for support.

This same minister says that Seventh-day Adventists are brought to a pretty pass when they "have to side in with their old-time enemies — the Roman Catholic Church," alluding evidently to the Oregon school law, which aims to destroy both Roman Catholic and Seventh-day Adventist schools.

Hope Never to Become Narrow-Minded

We hope we shall never become so narrow-minded in our religious beliefs or so prejudiced that it will be impossible for us to stand up in defense of the Constitutional rights of any man when his natural rights are threatened, irrespective of what his religion may be. Every American citizen has an indisputable and inalienable right to profess the religion of his choice without civil molestation, and when his inalienable rights are assailed, we propose to stand up for his rights and immunities under the law, whether he be infidel or Christian, Catholic or Protestant, and in so doing we do not champion his errors nor the wrongs of which he may be guilty. We have little in common with the

Roman Catholic Church, and are opposed to many of their religious views and practices, yet we hope that God will always give us the Christian charity and the magnanimity of character to defend their rights the same as we would our own. If this is treason, our Presbyterian critic has the privilege of making the most of it.

Another minister writes in all sincerity: "Did not God give the law which you seek to annul? How can you believe in the Bible and not believe in the laws given by the God of the Bible? You would take away from Christians the liberty to enact laws in accordance with God's law."

Respect the Law of God

We wish to inform our Presbyterian friend that we do not take second place to any man in respect to God's word and His commandments and ordinances. We believe that all these should be observed piously and reverently, just as God gave them to His ancient people, and we believe that they are binding upon Christians for all time without the alteration of one jot or tittle. We believe that we observe all these a bit more strictly and literally than does our critic, or than he teaches others to do. Nevertheless, we believe it is highly incongruous and contrary to the spirit of Christianity to undertake to enforce the law of God as such by civil government.

The first four commandments of the decalogue relate exclusively to a man's duty to God, and clearly are not within the province of the civil magistrate. God's laws are spiritual and take cognizance of the motives of a man's heart. Neither are they administered after the customs of the laws of the land. The civil law is enforced by the power of the sword whenever crime is proved against the guilty offender, whether he is sorry or not. But the principles of administration in the spiritual kingdom of Christ are not based upon force and rigidity, but upon grace and mercy. Christ says that we are to forgive our

brother when he asks for forgiveness, even if he has trespassed against us seventy times seven times. On the other hand, He said that a man was guilty of murder even if he merely hated his brother but lifted up no hand against him; and that he was guilty of adultery even if he only looked upon a woman to lust after her. How would it be possible for the civil magistrate to judge men according to such a standard? Yet this is God's law and God's way of administering the law. If we are going to enforce the laws of God by the civil magistrates, then we ought to compel all people to worship God, to attend the Lord's Supper, the Lord's prayer meeting, to comply with the Lord's baptism, to pay a tithe to the Lord, and to educate all children in the tenets of religion.

This minister further states: "If we are a Christian nation, and we are, or we would not have Sunday laws, we have the right to pass laws protecting the sanctity of the day we believe should be kept holy."

Weakness of His Position

In this argument our friend has exposed not only the weakness of his position, but the danger of his logic. He says, We are a Christian nation, or we would not have Sunday laws, and since we are a Christian nation, we have a right to pass religious laws. This is nothing short of an avowal that Sunday laws are religious instead of civil. The political preachers are beginning to disclose the real motive for their "Christian nation" propaganda, which is merely the entering wedge for the introduction of more stringent Sunday laws and for still other measures of religious legislation.

George Washington and the United States Senate declared on May 26, 1797, when they concluded and confirmed the treaty of peace and friendship with Tripoli, that "the government of the United States of America is not, in any sense, founded on the Christian religion."

We can now see the wisdom of this statement made by the fathers of our Republic, and which statement is now a part of the fundamental law of our land, since the "Christian nation" argument is being used to justify the enactment of religious obligations into civil law, in order to force unbelievers to comply with church dogmas, and to accept ecclesiastical interpretations of divine requirements.

When we see and realize these things, and it is so apparent that the real object of these religio-political reformers is to further Sunday legislation, and laws for religious establishments, we feel not only justified in exposing the fallacious arguments of our critics, but in opposing their religio-political schemes before Congress and the State legislatures. The scheme to make this a Christian nation by civil law instead of making it so in fact by the sweet influences of Christianity in the hearts of the people, is evil, and only evil continually. We stand with the founders of our Republic, and with them we say, "Keep the church and state forever separate in America."

An Exhibition of Fanatical Intolerance

A PRIEST in New Jersey has been fined \$1 on the technical charge of violating that State's vice and immorality act, because he produced a Passion Play on Sunday. It seems fanaticism hardly could go farther than that.

It is perfectly understandable that many people object to certain kinds of theatrical performances on Sunday, though the fact remains that men have a moral right to give them, and others have a moral right to see them, regardless of any one's opinion to the contrary.

The remedy which lies in the hands of the objectors is, of course, to stay away from the theater on Sunday if it offends them. No one can dispute their right to do that.

But when a minority group proposes

to close, and in some cases actually succeeds in closing, places of amusement on the only day of the week when the average person is free to visit them, the thing becomes a nuisance and a menace to individual liberty.

And when fanatics term a dramatic representation of the life of Him whom

they call Master a violation of a vice and immorality act; and what is more, win their point, the unprejudiced bystander rubs his eyes in astonishment. At this mad rate, it soon may become illegal to breathe on Sunday—in the State of New Jersey.—*Sacramento Bee*, Feb. 26, 1923.

Tribute to Justice Sanford of the United States Supreme Court

THE following well-served tribute was printed in the Knoxville *Sentinel* from the pen of our friend Judge Cyrus Simmons, of Knoxville, Tennessee:

"The three co-ordinate branches of our government—the executive, the legislative, and the judicial—should function under the most friendly and cordial conditions. In our democracy this is necessary for the well-being of society. Any attempt to destroy the good fellowship existing among them, or to impair the confidence the people have in any one of them, should be regarded as dangerous and un-American.

"In many instances it is just as necessary to construe a law as it is to make it. As the judiciary religiously refrains from pronouncing an opinion that would be regarded as judicial legislation, so the legislature should as firmly refuse to pass a law whose effect would be to annul or set aside a decision of the court. 'A house that is divided against itself cannot stand.'

"A disrespect for the government, a loss of confidence in the court, an unfriendly rivalry for the ascendancy, and an education proletarian and destructive are the fruitage of a measure that sets at cross-purposes any two branches of our government. Already the public mind is being agitated about this question: already prominent politicians and

statesmen are outspoken in the favor of legislative interference with the decisions of the court; already our body politic has been exposed to this terrible disease, which, if allowed to continue unarrested, will as a cankering sore, eat out the very heart and soul of our government. Should not steps be taken to remedy this malady, to prevent its spread, and to acquaint the good people of its poisonous and infectious nature?

"The fall of Rome and Jerusalem teaches us that the enemies within are more to be dreaded than the enemies without. Our nation has arisen anew from its baptism of blood in its dreadful civil conflict. Today, with Lincoln, are we not standing at Gettysburg in the midst of internal and contending forces whose insidious and pernicious propaganda may eventually impair the spirit and genius, and the beautiful equipose of our Constitution?

"Today, with Lincoln, shall we not 'highly resolve' that the dead in defense of our country 'shall not have died in vain'? 'That the nation shall, under God, have a new birth of freedom, and that government of the people, by the people, for the people,' shall continue in its pristine purity, and 'shall not perish from the earth.'

"The popular approval of the appointment of Judge Edward Terry San-

ford as one of the nine Justices to sit in the greatest court of our nation, is evidenced by the State-wide satisfaction and liberal applause of a thankful people. It is an honor conferred upon our State, for which we are all proud. His judicial record needs no panegyrist. It is outstanding for its wisdom, its justice, its mercy; and for the maintenance of those principles that protect the rights of the citizen and the law of the land. In these ominous and uncertain days of industrial disturbances and social disquietude, of revolutionary hysteria and

blundering Bolshevism, the people rejoice in having the assurance that our Constitution, which is admitted to be the greatest contribution to political science, finds in him a faithful friend and a wise jurist. The bar has observed with noticeable admiration the placid and scholarly dignity that adorns his ermine, on which the awe majesty of the court so fittingly sit. Not only the State of Tennessee, but the entire country should be congratulated on his appointment. Our best wishes and heartiest felicitations go with him."

Is Sunday a Day for Physical Rest?

By W. E. Videto

WE have been hearing much of late about the necessity of a weekly day of physical rest. The writer listened, some time ago, to the presentation of a very ingenious theory to the effect that if the worker start Monday morning with a certain amount of energy, Tuesday morning will find him one notch lower in energy than the day before, and each working day will reduce his energy one notch, when the next Sunday's rest is just sufficient to restore him to normalcy. The theory fails, of course. Some men work to the limit of their physical strength, while others never even approach such limits. Neither does the same individual consume his energy at a uniform daily rate. Sometimes he has so large a surplus that he feels obliged to use half the night at the billiard table or the dance to get rid of it.

Reason would teach that if more physical rest is needed, the hours of labor should be shortened. The primary purpose of the Sabbath is not physical rest, but worship—education of the mind and heart. No man is prepared to worship his Creator in a fitting manner who is obliged on the same day to revive his

physical strength, which has been slumping through a whole week. The man who finds it necessary to sleep till noon and then take another long nap during the sermon, has missed the primary purpose of the weekly rest.

An effective answer to the demand for a day for physical rest is given by Dr. Josephine Jackson, a widely known authority on nervous diseases.

"Unless the body is definitely diseased, it virtually never carries over its fatigue from one day to another. In the matter of fatigue there are no old debts to pay. Nature renews herself in cycles, and her cycle is twenty-four hours."—*Outwitting Our Nerves*, p. 225.

To whom does the workingman's time on Sunday belong? Is it his, or does it belong to the church? and has the church the right by way of the legislature to tell him that he shall spend that day either at home or in part at least at church? We believe that equally with all other days a man's Sunday time is his own, and that, barring real disturbance of others, he may do with that time as he will, being answerable for it to God alone.

American Liberties in Grave Danger

THE Dayton (Tenn.) *News* gives the following résumé of a sermon preached in Washington, D. C., by Bishop Thomas F. Gailor (Protestant Episcopal), of Tennessee, with President Harding as one of his auditors:

"This high-placed churchman said that the country was losing sight of the importance of the bedrock upon which the nation was founded. That is respect for law and respect for liberty.

"It is important when a clergyman says this. The American tradition was one of escape from impositions under which other people suffered. It was the American's pride that he was free. He did not bow the knee to a system of social caste. His government depended on his decisions. He obeyed the law because his conscience approved it. He did not consider himself as obeying law. He respected what he had himself erected.

"He regarded democracy as the best political form of human society, because it represented the least interference with orderly individual life. So long as an American did not encroach on the rights of another, he did not feel the hand of authority. He had to transgress before his right to decide and act was abridged in any fashion.

"The old American was conscious of this liberty. It was a part of his character. He consulted his conscience, and he displayed his character in his acts. Bishop Gailor says that this is changing. Reformers are indifferent to the rights of the individual. Groups are formed to bring pressure on legislation. Daily the individual liberties are curtailed. Democracy has ceased to regard protection of the individual conscience as its aim, and now regards coercion as its mission. Opinion has become intolerant.

"When people who have been free find that law is taking a new attitude toward them, they take a new attitude toward it.

They find it is impossible to prevent the raising of the structure of statutes. Organized vigor is too much for them. Groups of people seeking to impose mandates upon them are too aggressive. The people imposed upon take the shortest cut. They become nonconformists. They do not submit. They find outside of the law the freedom which the law purports to take away from them.

"They justify this in their conscience. It makes lawbreaking; but that does not deter them, because they think the law invited disrespect by transgressing against the substance and spirit of American life.

"Demos can be a tyrant in some of his moods and enthusiasms. The desire to govern is inherent in human nature. Government exalts the egotism. To impose a rule or a law on human beings gratifies the person who finds the power. When the imposition can be made in the name of public morality and community well-being, the exaltation has the value of an ecstasy. It is an intoxicating sense of virtue to be causing the world to grow better by enacting of laws and promulgation of rules. That seems to be the highest objective of man, coercing wayward, vicious man from his evil ways into the path of the better life.

"Man cannot find his salvation in a hall of legislation, or in the most benevolent despot who ever wrote decrees. He can find moral or physical slavery there, but he cannot find virtue, and he will not look for it there.

"The American ideal of liberty was an asset to human life. It presupposed the best type of manhood. It demanded self-discipline, intelligence, courage, conscience, and respect for the opinions, beliefs, and rights of others. We do not believe that it has failed. The laws which are destroying it, assume that it has failed, and that the American is a child in the nursery who must have a

functionary intervening between him and the printing press, the moving-picture production, various sports, various amusements, etc.

"The free American was competent to go about his own affairs, making his

own decisions, consulting his own conscience, and respecting the rights of others. He did not need the mass of laws which have been put upon him to his detriment and to the curtailment of his freedom."

What Prominent Blue Law Opponents Have to Say

THE Chicago *Herald and Examiner* sounded out public sentiment relative to the proposed Sunday blue law of the Lord's Day Alliance in Illinois, by calling upon leading citizens to express themselves, and here are the sentiments voiced by some prominent opponents to compulsory Sunday observance:

Maj. Milton J. Foreman, a leading attorney and decorated World War hero, said:

"I am utterly opposed to the MacMurray bill, or anything of its stamp. You can't make that too emphatic. This proposed bill would breed contempt for all law and morality. It would add to our evils, destroying the entire fabric of national self-respect and decency."

Many lawyers and business men expressed themselves in heated language. Even some of the ministers joined in their protests against the "blue law." The Rev. George C. Whimsett, of the South Chicago Presbyterian Church, said:

"I see no reason for closing movies and other theaters or forbidding games of sport on Sunday. On Sundays our great parks are alive with men and women, many of them watching games, and it would be a shame to take these pleasures from them."

The manager of the B. B. Shippers' Supply Company, of Chicago, said:

"It's a poor idea. It will drive people away from church, instead of to it."

Mr. F. H. Beranhard, editor of the E. M. F. Electrical Year Book, said:

"It's a step backward. We are being deprived more and more of our liberty. Soon we'll be back in the Dark Ages."

Dr. Herman Bundesen, health commissioner of Chicago, said:

"You can't legislate morality, goodness, or love of God into a man's soul. I also believe exercise, fresh air, and bodily health are absolutely essential, and nothing should be done that would deprive persons of these, which in many cases can only be obtained on Sunday."

The superintendent of the Juvenile Protective Association, said:

"I do not believe in such a law—it's too drastic."

Chief of Detectives Michael Hughes said:

"As a policeman, I have always found that such laws make people lawless."

Alderman Thomas F. Byrne, labor leader of the city council of Chicago, said:

"The laboring classes would resent such a move with all the power at their command. Revolutions have been incited as a result of less drastic measures. An attempt is being made to take us back to the New England days of witchcraft. It is unthinkable such a law will be enacted."

Alderman John Johnstry said:

"Such a measure is always introduced from a religious standpoint. It must fail."

Alderman Dorsey Crowe said:

"The proposed Sunday law is against all the laws of common sense."

Hon. John A. Piotrowski, State senator, said:

"I am absolutely against it. It is only a farce."

Rev. F. Scott McBride, superintendent of the Illinois Anti-Saloon League, said:

"Our organization wants it strictly understood that this proposed legislation is not a part of our program, and we have nothing to do with it."

Even the small boys and girls grumbled at the gloomy prospects, if such a measure should become a law, pointing out that Lincoln Park in Chicago would be "dead" on Sunday. They couldn't ride the ponies. Romantic couples lamented the fact that they would be unable to rent rowboats in the lagoon, go horseback riding, or hire automobiles for recreation rides on Sunday. The golfers could not play golf, if they paid a "green fee" on Sunday. No automobile owners could take a trip on Sunday that necessitated the purchasing of gasoline, as all automobile filling stations had to close on Sundays. Even street car riding for pleasure, provided the rider paid his fare, on Sunday, would be prohibited under the proposed Sunday law. All commercialized pleasure would be prohibited. A person could not eat ice cream or drink Adam's ale, if he ate and drank it for pleasure and paid for it.

However, one could attend a baseball game and root like a wild Indian, on Sunday, right outside of a church window where services were held, provided no fee were charged for the game, but if a fee were charged, the game would be prohibited, even if it were played ten miles in the heart of a forest and without a whimper from the spectators. These are some of the inconsistencies and inequalities which follow the logic of the Lord's Day Alliance program of non-commercialized amusements.

As a result of the universal opposition from every quarter, except a few political reform preachers and churches, Senator MacMurray suddenly experienced a change of heart. According to the United Press report, Senator MacMurray, who introduced the Sunday blue law, sought shelter from the tempest which swept over his head, and quickly moved the "tabling of the bill" in the senate. In making the motion to recall from committee and to kill it, Senator

MacMurray said he had introduced it at the request of Rev. W. S. Fleming, of a Chicago reform organization, without having read it carefully.

Senator MacMurray said:

"Personally, I believe that the Christian Sabbath and the Jewish Sabbath day are among the greatest civilizers we have ever known, to say nothing about their religious or moral influence, and I hope that their observance may never grow less. But I have always thought and still think that the manner in which each person should observe Sunday is a question of religious and moral teaching, and not a subject for control by the legislature.

"Mr. Fleming came to me, and handed me a bill, saying that he represented the American Federation of Churches, and that he and his association wanted the bill introduced and wanted me to introduce it. He wanted the bill introduced in its present form and without change, and I consented to introduce the bill, to be marked by request, and to have it referred to a committee without pledging myself personally in any way, and immediately handed the bill to the clerk.

"Now, having made the above clear statement of my position on Sunday laws and on Sunday observance, I wish to move that Senate Bill No. 360 be recalled from the committee on license and miscellany and be laid on the table."

Thus was another religious measure killed which was introduced by request of religious organizations, and yet these political preachers tell us that Sunday laws are not religious.

It seems almost unbelievable that Senator MacMurray should permit himself to be taken in by this politico-religious reform crowd, believing, as he says he does, *"that the manner in which each person should observe Sunday is a question of religious and moral teaching, and NOT a subject for control by the legislature."*

It will be a sad day for America when the state hands the reins of the government over to a certain clique of political preachers and reformers, who desire to fasten their particular brand of Christianity upon all mankind, irrespective of personal religious convictions. It must not be.

"Indefensible Act of a Tyrannical Minority"

UNDER the above caption the *Sacramento Bee* of April 30 printed the following editorial:

"After having been for several years a source of inspiration and comfort to thousands of people, the summer Sunday afternoon concerts at the Berkeley Greek Theater are to be discontinued.

"President Barrows, of the University of California, first approved a plan for continuance of these affairs during the coming summer, but a group of Berkeley ministers objected to them as a desecration of the Sabbath, and the president yielded to the ministerial importunity.

"The contention of the ministers is that these concerts are a 'commercialization' of the Sabbath, the point being made that, not only is admission charged, but the performers themselves are paid for their work. . . .

"As far as the question of commercialism goes, the ministerial argument, to be logical, will have to be given much greater extension. It will have to contend that no one should work for hire on the Sabbath, no matter who he may be.

"In that case, what would become of the ministers themselves, and the flock of organists, soloists, lecturers, and other people who draw money for their Sunday labors?

"Of course, the principle will not be so extended, but if it is not, it is worthless as a principle.

"Moreover, a great many of the musicians who have been accustomed to play at these Berkeley concerts undoubtedly need the employment so given them.

"It is not as if musicians were regular workers for six days of the week, and either needed or could afford the Sunday rest which by this action they are compelled to take.

"And there is also the delicate, but still fairly debatable question of whether music of the sort which Alfred Hertz has been in the habit of furnishing at these concerts is or is not a spiritual in-

fluence of no mean value to the communities adjacent to the bay.

"The majority of people would think so, and they have a right to be considered, even if they are not heard.

"On the whole, the *Bee* regards this procedure as an indefensible bit of tyranny, completely outside the spirit of true Americanism.

"It is one more example of the power which can be exercised by an organized minority, regardless of either the opinion of the majority or of the question of abstract justice.

"It is to be wondered how much longer the people of California will continue to endure such senseless infringements of their rights. Surely it will not be forever."

Religious Rows Scored by Secretary Denby

WE take the following from an Associated Press report relative to the speech delivered by Secretary Denby of the Navy Department at a meeting in Washington recently:

"Nothing 'more dangerous to the continued mental and spiritual health of the Republic could well be conceived' than the 'recrudescence of certain forms of secret organizations, apparently designed to supersede law and enforce their will.'

"When any community, or body of men or women within a community," Mr. Denby continued, "disregard the orderly processes of the law, a blow is struck at the roots of the Republic. Oppression does not always take the form of enforced labor or any of the acts, security from which we are guaranteed in the first ten Amendments to the Constitution, the so-called Bill of Rights. Religious freedom is the most sacred possession of free peoples. Yet if we are to believe the tales told with such seeming truth and so frequently, religious freedom itself is menaced in certain parts of this country.

"It seems that organized attacks are

made upon individuals because of their religious faith. It is hard enough to meet the realities of this life and to compose our earthly differences, without attempting to make war in the realm of the spirit, or to cherish against our neighbor evil thoughts because he may think differently from us about the world to come."

Sunday Hours

IN an article in the May *Homiletic Review*, Rev. William L. Stidger, of Detroit, Mich., says some very sensible things from the standpoint of those who observe Sunday as a day of rest.

Dr. Stidger's subject is "The One-Hour Service." He believes that the Sunday service should be limited to sixty minutes, and gives his schedule, of which he says, "We have tried it out for two summers during June, July, and August." It has, he avers, been found "spiritual," "interesting," "draws the crowds," and "is helpful."

In defending his advocacy of a short Sunday service Dr. Stidger says in part:

"This service has a distinct advertising value because it is so unusual. The way some preachers waste other people's time is shockingly appalling to me. Whatever faults I may have, I do not blame myself with a lack of respect for the other fellow's time. Time is precious. I regard it so. I resent any man's taking up my time needlessly. I refuse to take up any other person's time carelessly.

"Time is especially valuable on Sunday, for that is the only day that the average person has for recreation and rest; and after all, as Jesus said so clearly, 'The Sabbath was made for man, and not man for the Sabbath.'

"Horace Greeley said, 'I would write shorter editorials, but I haven't time.' It takes more time and preparation for a preacher to get a short, sharp, efficient 'one-hour service' ready than it does to get ready for a two-hour Sunday loafing spree, wasting the time of people who have a right to want to be out in God's open on the one day a week they have for recreation."

Now while we do not believe in devoting the Sabbath to pleasure seeking, we do believe that so far as his fellow men are concerned any man has a perfect right to use Sunday or any other

day in any way he sees fit, provided he does not in so doing interfere with like liberty on the part of other people.

But in saying this, we do not mean that A has not a right to mow his lawn, hoe in his garden, or plow his field, play ball, go fishing, play golf or tennis, on Sunday simply because B is annoyed because he regards as sin the doing of such things on what he believes to be sacred time.

Mental annoyance because of divergent beliefs must be barred if liberty of conscience is to be preserved, or we might say restored, for in many cases it is now restricted by Sunday laws which prohibit on that day the doing of many things wholly innocent, or even praiseworthy, in and of themselves. In other words, Sunday laws are designed primarily to protect the sanctity of the day.

In fact, the whole Sunday law idea seems to assume that the churches have a right to a monopoly of the day. They would prohibit all counter Sunday attractions.

Now we do not patronize shows upon any day. We do not believe in them. But religious considerations aside, why has not one set of people just as good a right to attend a Sunday theater as others have to attend a Sunday church service?

B.

The Church out of Her Sphere

ACCORDING to the newspapers of Amarillo, Tex., the Social Service Committee of the Polk Street Methodist Church presented a petition "signed by one hundred twenty church men and women of Amarillo," requesting Judge Henry S. Bishop to institute grand jury action against all who refuse to observe Sunday according to their notions. The Sunday laws of Texas prohibit the sale of cold drinks, candy, cigars, chewing gum, dry goods, gasoline, and the playing of baseball games and many other items, but this same law allows the sale of drugs, foodstuffs, news-

papers, ice cream, milk, and other items of the same character.

We would like to know by what process of reasoning these church people, who are responsible for this law being on the statute books of Texas, and who now demand its enforcement in Amarillo, decided that it was a crime to sell candy on Sunday, but no crime to sell ice cream; a crime to sell gasoline, and no crime to sell a newspaper; a crime to sell a cold drink, and no crime to sell milk.

When the church enters the civil realm and seeks to manipulate the judicial and municipal affairs of a community, and asks that the civil magistrates use the police power of the State to enforce religious obligations and customs in harmony with the religious notions and convictions of a certain sect, it is very evident that this particular church has got out of her proper sphere. It is not the mission of the church to employ force, or to appeal to it.

The church, when she employs her legitimate means to make disciples for her tenets, can only resort to the power of persuasion and free grace.

All these church activities in behalf of the enactment and enforcement of Sunday laws go to prove, more and more, that Sunday laws are religious, not civil; and that these political churches are seeking to legalize their religious customs and force them upon all people alike, irrespective of religious convictions.

Dr. Nicholas Murray Butler on Intolerance in America

ANY one who takes the trouble to read carefully the history of the American people, cannot resist the conclusion that intolerance, in some one of its many forms, has been characteristic of us since the days of our beginning.

Political as well as religious intolerance marked many episodes in early American history, and the liberal spirit won no small triumph when Thomas

Jefferson succeeded in securing the passage of a statute providing for religious freedom in Virginia. It is not surprising that he wished to have engraved upon his tombstone a statement of this fact, to mark his own conviction that it had been one of his chief contributions to the welfare of his fellow man.

George Washington was conscious of the need for battling with intolerance among his countrymen in this new country, and much of his own greatness of soul sprang from the essential tolerance of his own nature, his broadmindedness, his openmindedness, and his human sympathy. . . .

Intolerance Is Mean

The only way by which it can be ended is through the energetic action of an enlightened and aroused public opinion.

Similar intolerance on race antagonism is mean, un-Christian, and immoral.

That there are real differences between the various races into which humanity is divided, all of us, except certain anthropologists, well understand, admit, and appreciate.

These differences, however, offer no just grounds for intolerance, proscription, or hatred.

Throughout our history we find episodes indicating that such hatreds have sprung up from time to time, and that often they have caused incalculable misery and sorrow. There is no record of a single occasion in which civilization has been advanced because of any of their operations.

Just now it is the Jew who, in the United States, is bearing the brunt of antagonism based upon race hatred.

To endeavor to determine the exact reasons for this, would be to undertake that which is impossible of complete accomplishment, and, furthermore, would be to undertake a useless task, for tomorrow it may be the Slav, or the Italian, or some other particular group against which some body of inhabitants of the United States may decide to direct their animosity.

How are manifestations of this sort, so distressing to their victims and so inimical to the mental and the psychological progress of the nation, to be avoided?

Consider first, that remedy which has been tried most frequently and which invariably has failed. We have learned by repeated experiences that intolerance cannot be cured by law.

Only Public Opinion

Only public opinion, a genuine conviction on the part of the vast majority, can bring manifestations of intolerance to an end in this or any other country.

The public opinion that is capable of doing this, and indeed, that is sure to do it, can be the product only of enlightenment.—*Detroit Free Press, March 18, 1923.*

NOTE AND COMMENT

ONE Philip Wickstead, of Newcastle-upon-Tyne, recently wrote to the *London Times*, saying:

"The more the clergy mix themselves up in politics, the more absolutely do they undermine their own spiritual authority, laying themselves open to the taunt that what they have failed to achieve through Christ's persuasion, they would bring about, ineffectually, by law."

The above is respectfully dedicated to that growing tribe of American pulpiteers who are perpetual politicians and only occasional preachers of the gospel of Christ.—*Sacramento Bee.*

A WRITER in the *Washington Herald* of May 2, says that "the real trouble with the reformers who seek to have Sunday legislation put on the books is that they confuse religion and social control. In most modern nations the separation of church and state is complete, and the 'blue laws,' so called, are merely an effort to re-establish the connection. This effort is in itself repugnant to the spirit of the country. We believe, or at least the writer does, most heartily in the

church and most heartily in the state, but we do not believe they are or should be one and the same thing. Yet it is ridiculous to suppose that Sunday legislation has any basis except a religious basis. Prohibition of liquor is not the same thing at all. Right or wrong, it proceeds from economic and social convictions. Drinking is thought by millions to be harmful to society. Not even the authors of the blue laws think that baseball or concerts are harmful to society, or that complete idleness for a day is more advantageous as such than relaxation with the help of amusements or exercise. No; they think the observance of Sunday in a particular fashion is desirable from a religious point of view, and they seek to legislate us into a religious attitude.

"We respect their motives, but we laugh at both their logic and their judgment."

THE mayor of Findlay, Ohio, recently authorized the arrest of seven motion picture operators, including Walter K. Richards, manager of two motion picture theaters, for violating the State Sunday amusement law. Mr. Richards ordered his theaters reopened, from his prison cell, and is now fighting the issue to a finish in the courts. This Sunday law crusade in Findlay was instituted at the instigation of the churches. Another evidence that the churches are seeking to manipulate the State for the advancement of their own interests.

ACCORDING to an Associated Press report, a new organization has been formed, entitled, "Minutemen of the Constitution," to preserve American liberties. Brig.-Gen. Charles G. Dawes is president and sponsor for this organization. It is said to be nonpartisan. The report states that this organization stands for "a new respect for the United States Constitution, condemning all agencies causing class hatred or discrimination, recognizing the right of collective de-

fense of economic, social, and political rights, upholding the right of a citizen to cease work or work without interference, and also upholding loyalty to the government, and beyond that to any civil and industrial organization working in the interests of special groups."

We have our factions challenging both civil and religious liberty; and without them both made everlastingly secure, there can be no real human liberty.—*President Harding, at the unveiling of a statue of Alexander Hamilton.*

ARCADIA, CALIF., recently submitted the question of Sunday picture shows to the people on the referendum, and the election returns were almost three to one in favor of Sunday movies.

IN Palestine, Friday is the Sabbath of the Moslems, Saturday the Sabbath of the Jews, and Sunday the Sabbath of most of the Christians. Recently the British governor of Palestine refused to grant a petition presented by the Jews of Jerusalem for enforcement of a Saturday Sabbath law in that city because the Jews are in the majority. The governor declined on the ground that it would be unfair and unjust to compel the Moslems and Christians to observe Saturday after they had observed their own day of rest. The British governor was right, and what is good for Palestine is good for America. Religious liberty ought to apply equally the world over.

A BILL was introduced into the Oregon Legislature at its recent session, making it compulsory for any person, corporation, association, or body politic, conducting a public office, fraternal hall, school, courthouse, shop, store, mill, or other place where men, women, and children are employed, or who resort there for labor or worship, to have one or more copies of the Lord's Prayer posted where it can easily be seen and read. The printing of copies of this prayer was to be done at State expense. A failure to

comply with the law was made a misdemeanor punishable by fine or imprisonment. The bill was introduced by State Senator La Follette, at the request of forty-one ministers, both Catholic and Protestant. All such attempts show the length to which these legal reformers desire to go in enforcing religious obligations by civil law.

IN a Lenten lecture on "Bigotry and Intolerance," at St. Ignatius Church, the Rev. Dennis J. Kavanagh told an audience of more than four thousand people in San Francisco that "American intolerance promises to exceed that of the Spanish Inquisition." "The multiplication of laws in this country, especially those of the 'blue' variety, is an instance of the aggressive intolerance by an organized minority of fanatics.

"The evolution of the intolerant individual may be best studied in his prototype, the Pharisee, who conceived an exalted idea of his own excellence, thanking God that he was not like the rest of men, as do the present-day Pharisees, especially those who are the only 100-per-cent Americans—in their own estimation."

The Passing of Alonzo T. Jones

LAST quarter we noticed the death of Dr. Wilbur F. Crafts, well known to the readers of LIBERTY as a champion of religious legislation.

Now it falls to our lot to record the death on May 12, at Battle Creek, Mich., of Alonzo T. Jones, a staunch defender of liberty of conscience, who had on many occasions stoutly withstood Dr. Crafts, as, for instance, on the Blair Sunday Rest Bill of a third of a century ago.

Mr. Jones was well known from the Lakes to the Gulf, and from Maine to California, for his able defense of the God-given and constitutional rights of the individual. He will be missed by thousands of friends and admirers all over the United States.

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Politics and Religion Must Be Kept Out of Public Schools

THE Sacramento (Calif.) *Bee* is strongly opposed to the introduction of politics and religion into the public schools of that State. It is alleged that Mr. Wood, the superintendent of public instruction, sanctioned the discussion of political questions in the public schools, but the board of education of Sacramento is opposed to the plan, and the *Bee* has the following interesting things to say on this subject:

"Speaking at a meeting of the city board of education on Monday night, James B. Giffen, a member of the board, said:

"Politics and religion have no place in our public schools. I am absolutely against allowing either students or teachers to take up the discussion of either subject while in the classrooms."

"That is a sensible position to take. In fact, it is more than sensible; it is the only position in accord with American traditions, and the only position which will keep the public schools free from the sinister menace of propaganda. . . .

"Defenders of this intrusion of purely political questions into the schools justify it on the ground that it was permitted under a ruling announced some time ago by Will C. Wood, superintendent of public instruction. . . .

"In the opinion of the *Bee*, what Will C. Wood says or does not say, should have no influence with the school board of Sacramento. . . .

"Their first duty is not to the State superintendent of public instruction, but to the people of Sacramento.

"One of the most important of their duties is to keep the schools free of all tinge or color of both politics and religion. To do less will be to be wholly recreant.

"The time to deal with an evil is in its inception. And the time to scotch the menace of religion and politics is before it grows into a habit.

"A gopher hole may be a small matter, but in the right place in a great dam it may cause the most serious trouble or even a great catastrophe.

"It would be a calamity to permit either religion or politics or the semblance thereof to gain a foothold in the schools.

"Like Caesar's wife, the schools must and should be kept above suspicion."

Liberty!

LIBERTY, mother of America,
Guide us safely on.
Hold your light still higher,
Lead us from the wrong.
We have long been guided
By your radiant light—
As the years are passing on,
It's fading from our sight.

Liberty, dear Liberty!

O tell us what is wrong!
Has your precious light been dimmed
By some unheeding throng?
What is this power unseen
That moves the minds of men
To take from us our liberty?
O what will be our end?

When we are left in darkness

To grope our weary way,
Will you look down in pity
On us in that sad day?

O Liberty, dear Liberty!

Take courage now, we pray;
Hold your light still higher,
Till dawns eternal day.

—Mrs. William Satra.

THREE Seventh-day Adventists of South Lancaster, Mass., were quietly painting the interior of a storeroom on Sunday in Clinton, Mass., and were arrested for disturbing the public peace, and tried before the lower court and fined. All three appealed the cases to the superior court. There is an exemption statute in Massachusetts in behalf of those who observe another day than Sunday as holy time, and on motion of the State's attorney the cases were dismissed in the superior court.

The First Amendment to the United States Constitution

*Congress shall make no law re-
specting an establishment of
religion, or prohibiting the
free exercise thereof; or a-
bridging the freedom of speech
or of the press; or the right
of the people*



